

SCRIPTURES FOR THE BLIND

BIBLE SOCIETY RECORD

NOVEMBER 1941



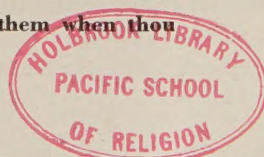
Vol. 86, No. 9



"And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house. . . ."

1816—One Hundred and Twenty-fifth Year of the American Bible Society—1941

TRANSLATION



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THE BRITISH AND FOREIGN BIBLE SOCIETY
HOME ORGANIZATION DEPARTMENT

146, QUEEN VICTORIA STREET,
LONDON. E.C.4.

18th August, 1941

HOME SUPERINTENDENT
THE REV. W. J. PLATT.

WJP/G

Miss M. T. Hills,
American Bible Society,
Park Avenue,
& 57th Street,
New York City.

Dear Miss Hills,

This letter comes to follow that of Mr. Cowan's written on July 11th, to tell you that the two bundles which were the result of the graciousness of all the New York Bible House, have arrived safely.

Mr. Cowan has already written to you acknowledging your very kind letter, and telling you how deeply touched everybody in this House has been with you r thought for us all. We shall now get down to arrangements for the Tea-party and write to you later.

August is a difficult month in London even in normal days, and in these days it is a little more difficult because we are each trying to get a few days break in very short periods to prepare us for the winter, so that during September we shall all be toge her again and look forward to tasting this very material assurance of America's love for us.

The last blitz

was a very ghastly

I was on duty that

night roof-spotting with three others, and there the Bible House. A bomb falling just across the road and blowing out our windows, and during the next 24 hours it was a case of policing the floors to prevent sparks coming in, and at one time we had to pour water over the roof because the slates were so hot. However, in God's good presence we have been safely delivered and the incendiaries were put out even though our Public Shelter was evacuated at mid-night.

Our hearts go out to you in deep and what will be undying gratitude for the way in which your noble President and your people are going to stand by to the end of this struggle. The more you can come into it to share our burdens, the greater will be your influence in the Peace, and many of us hope and pray that this time it will be a permanent and abiding peace in which justice and love will flourish.

Thanking you once more,

Yours sincerely,

W. J. Platt
Home Superintendent

This censored letter was received six weeks ago, in response to the gift of materials for afternoon tea sent by the staff of the Bible House to those working in the Bible House of the British and Foreign Bible Society in London. No words of praise are adequate to describe the courageous spirit with which the British and Foreign Bible Society carries on its great work of translation, publication, and distribution throughout the world, with its Bible House in constant danger, its manufacturing processes suffering from fires and bombing,

and its far-flung program of distribution to the ends of the earth subject to all the hazards of piracy on the seven seas. Every day it becomes more and more necessary for the British and Foreign Society to look to the comparative security and to the resources of the American Bible Society for aid in the prosecution of its extensive task. The American Bible Society, in turn, looks to Bible-loving Americans to fill the coffers of its War Emergency Fund, much of which is allocated to assisting the British and Foreign Bible Society in the day of its need.

BIBLE SOCIETY RECORD

A Journal Dedicated to the Wider Distribution of the Holy Scriptures

Volume 86

November 1941

Number 9

Does the Bible Society Sell Bibles?

By Eric M. North

FOR those long acquainted with the Society the reply will be no surprise.

The answer is: "It certainly does sell Bibles. It sells far more Scriptures than it gives away. Distribution by sale is a major part of its policy. Anyone who desires to buy the Scriptures is heartily welcomed."

The policy of sale has not been adopted, however, on commercial grounds. It is the Society's duty that its distribution be made in a manner to secure the interest of the new possessor in serious reading, and with a mind and heart open to the entrance of the Word. This missionary objective can generally best be achieved by sale. The seller must persuade the prospective buyer that the Bible is worth having. In so doing, he must give a testimony to it that helps to secure "serious" interest and an open heart. Furthermore, when the book is bought, the buyer has made a personal investment. He will be wanting to get value out of it by reading it.

The great difficulty with large schemes of free distribution is that the distributor can be too easily satisfied with the recipient's mere acceptance of the Book, and the recipient takes it too easily. Moreover, in many places, the suspicion of "propaganda" is attached to free literature.

Thus the Society seeks to sell its Scriptures as a definite *missionary* policy. But, also, it endeavors to price them for the great multitudes, which means always at not more than the cost of printing, binding, and warehousing, and in some areas quite below the cost of manufacture. Nowhere is the "cost of selling" included in the price. Thus the money returns from sales cover, on the average, only about one third of the Society's total expense. These returns from sales make the publishing of more books possible, and, generally speaking, the larger the edition, the lower the cost per copy. The Society thus welcomes purchases by individuals, churches, Sunday schools, because the greater the volume of sales, the more surely it can, with less expense to its budget, keep the prices low for those to whom low price is an important consideration.

In situations where genuine poverty or other factors make it necessary, and good use of the book is assured, the Society gives away many Scriptures. In the United States alone in 1940 some 12,671 Bibles, 89,239 Testaments, and 320,100 Gospels were supplied free of cost.



Syria



Bulgaria



Panama

Flanders



Japan



Syria



Philippines



The Bible and Youth

This article, written by the Associate Secretary of the American Bible Society, will shortly appear in leaflet form as a companion piece with similar leaflets on the personal use of the Bible, the Bible in the Home and the Bible in the Church School, which appeared in the Bible Society Record earlier in the year

By Rome A. Betts

WHY do we read books? The first and most obvious reason for those of us who are in school or college is that we can't very well get out of it. The chief tools of educators and our principal sources of information are books. And so long as we attend school, we must read.

But that, of course, is a silly answer and not worth serious attention. There are three real reasons why we go to books. Despite all that movies, the radio, and eventually television may do to cut in on the quantity of reading done, books will continue to play an important part in our lives.

First, we read books for fun. Who does not love a good story well told? It is an unusual American boy or girl who has not lost himself in the adventures of Tom Sawyer or Huckleberry Finn, gone romancing with D'Artagnan and his Three Musketeers, thrilled to the exploits of Sherlock Holmes, or enjoyed the whimsical wanderings of Alice in Wonderland. Even those of us who are none too keen about poetry accept the Idylls of the King for the account they give of Arthur and his knights of the Round Table.

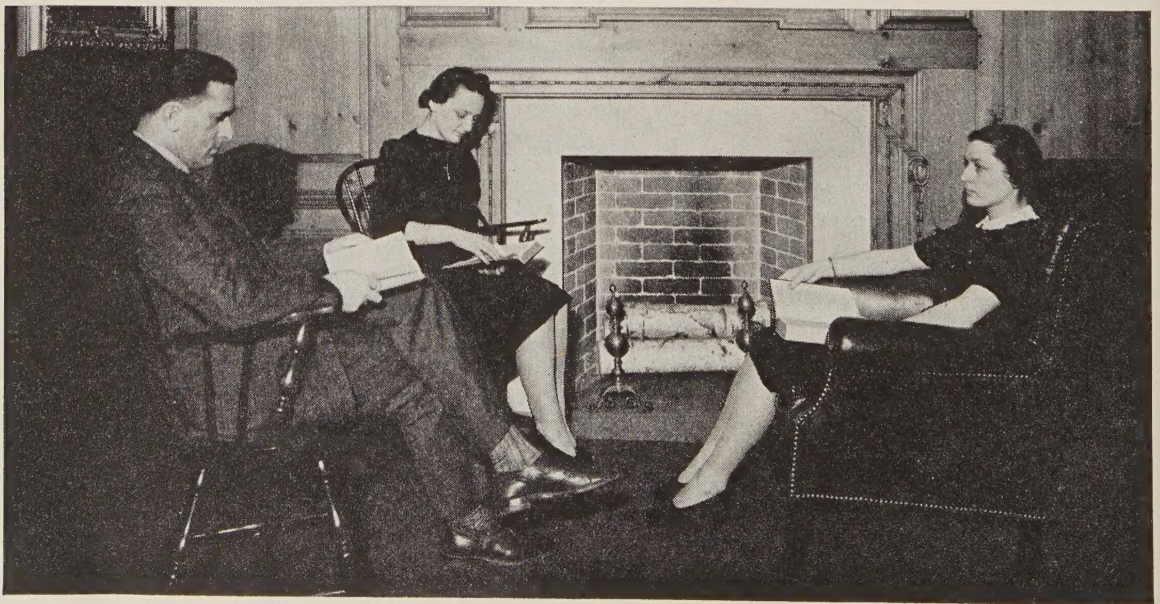
Then we surely must use books to increase our stock of knowledge. How else are we to know about the world we live in, about who we are, where we came from, what we are doing and thinking, and about the forces which make our universe tick? From the three R's up, we have to learn from books,

in order to widen our understanding and to permit us to fit ourselves into the increasingly difficult puzzle of life of which we are a part. Such civilization as we now have has come about, because, centuries ago, men learned to make their thoughts and discoveries permanent by writing them down, so that others coming afterwards could profit from what had already been done, and build on that foundation. None of us can prepare well for his place in life, no matter how humble, without the study of books. We all perform our jobs better if we take advantage of what books on the subject have to say. And that goes for farmers as well as for doctors, for factory workers as well as for lawyers, for clerks as well as for scholars.

Finally, we read books for inspiration: to search out for ourselves deeper meanings in life than appear on top. From some reading we get the same kind of feeling that comes when we listen to great music. We seem, for the time, lifted out of ourselves and our small interests to a higher level of experience. In reading like this the feelings as well as the mind play a part. Try a great speech like Lincoln's Second Inaugural Address, a poem like Bryant's *Thanatopsis*, or an essay like *Virginibus Puerisque* by Stevenson, and you will see what I mean. All philosophy (don't let that word frighten you) and much biography come under this head.

Now, the Bible is a whole library of books—sixty-six of them to be exact. In it we can find the great

"Come on, let's read the Bible together"



st literature ever written of all three kinds just described.

For fine enjoyment you can find in the Bible some of the best stories ever told. A great literary critic has called the story of Joseph the most perfect story in our possession. Read the Books of Ruth and Esther for the real pleasure they will give you. The parables of Jesus are priceless gems, told, to be sure, to point a lesson, but none the less great stories. The story of David and Jonathan is a classic tale of the friendship of one man for another; and the dramatic events surrounding the life and death of the rebellious Absalom will stir your heart.

What finer instruction can there be than the sound training the Bible gives in the art of living? In the Old Testament, I would urge every young person to read thoughtfully several times the Book of Proverbs. Many of the Psalms are reflections upon the meaning of life. But the greatest of all teaching is found in the words of the greatest of all teachers—Jesus Christ. A thorough knowledge of the Gospels is an absolute necessity for right living. I believe that the Sermon on the Mount should be read as regularly as your favorite magazine—at least once a month.

But there is another angle to reading for instruction. Read the history of the Hebrew people as set down in the historical books of the Old Testament, and watch the ups and downs, the strength and weaknesses of a nation made up of plain people just like any of us. Consider how they struggled to know God better, and how often they failed. Surely, individuals and groups alike can learn much from the experiences revealed here, with no attempt to blur the clear light of truth.

It is not hard to find inspiration in the Bible. In the Old Testament the Book of Psalms still lives as our most treasured collection of poetry. Who can remain unmoved by such masterpieces as "The heavens declare the glory of God, and the firmament showeth his handiwork," "I will lift up mine eyes unto the hills from whence cometh my help," "Sing unto the Lord a new song, sing unto the Lord all the earth," and many more. Passages from Isaiah and the other prophets really sing themselves as we read them; for they have inspired some of our finest music.

In the letters of Paul are whole chapters whose grandeur rivals that of Mt. Everest in the physical world; for example, Romans 12, Philippians 2, and First Corinthians 13—matchless in their beauty and loftiness of spirit. Parts of Revelation, too, should be included. And of all the prayers ever uttered, the prayer of intercession by the Master recorded in the seventeenth chapter of John's Gospel, remains forever unsurpassed.

We can not hope here to give a complete state-

ment of the Bible's treasury of riches—that would take too long, and even then someone would feel slighted because we had left out a favorite chapter or portion. All that has been tried here is to whet your curiosity, make you want to test for yourself some (I hope all) of the few highlights just mentioned.

If anyone were to ask where to begin his reading, I should urge him to start with the Gospel of Mark; its swift moving account of the life of Christ gives a fine starting point, combining all three elements—enjoyment, instruction, and inspiration. Follow that with the two books of Dr. Luke—the Gospel that bears his name, and the Acts of the Apostles,—mingling that reading with some selected Psalms.

Then, take Proverbs, and perhaps accompany that with Matthew's Gospel, since Proverbs makes rather slow going if read steadily.

By then you should be ready for the greatest love story ever told—the Gospel of John. From there on, the Bible should have captured you; and either on your own, or with the steering of your pastor or teacher, you should be able to find your way around and be at home in its pages.

A few further suggestions: Reading the Bible is an acquired habit, like brushing your teeth. It reveals its value only to the earnest seeker after it; it is not a book for lazy or indifferent people. Don't approach Bible reading as you would a good-luck charm, to keep off witches and goblins. A chapter a day, in that spirit, will certainly not keep the devil away. Approach it in the spirit of a miner searching for precious metal, who is not content until he has struck pay dirt. For the pay dirt is there, as millions of Christian people bear witness.

Or better yet, look at it as a book of rules. Every real sportsman knows thoroughly the rules of the game he loves. Every business and professional man who has made the grade operates on well-known principles and a stock of necessary knowledge relating to his particular field of endeavor. He has his shelf of books the contents of which he knows thoroughly, and to which he refers constantly. The rules of the game of life are contained in the Bible—the greatest textbook on the subject ever composed, because it is God's masterpiece. No one who wishes can win in the game of life who is unfamiliar with the rules. They're all there for you to search them out.

And, finally, you will find yourself entering into friendly understanding with the people in the Bible, and into real companionship with the historic and present Jesus who is to be found here.

Come on, let's read the Bible together!

For further information write: The Secretaries, American Bible Society, Bible House, Park Avenue and 57th Street, New York, N. Y.

Lost—A Braille Bible

By S. Ruth Barrett



Blind school student reading his Bible

BACK in May 1938, there came an appeal to the Blind Department from a young man, partially without sight, for a Braille Bible. Stating that he was graduated the year before from the State School for the Blind at Raleigh, North Carolina, his earnest desire was for a Bible that he could read for himself with his fingers. He wanted to know the exact contents of each volume in order that he might first choose carefully those volumes which he needed most. The Braille Bible comprises twenty bulky volumes, and costs \$47, but is supplied by the Society to the sightless at 25 cents a volume, and sometimes as a full donation.

In June 1938, he received his first two volumes containing Acts and Romans and 1 Corinthians through 2 Timothy; and in the following July, three more volumes were sent. This completed his New Testament. Each month thereafter, he received three volumes until April 1939, when his Bible was completed. In expressing gratitude, he said, "My Braille Bible is bringing me untold enjoyment."

On September 10, 1941, in a batch of mail for the Blind Department, the following letter was received:

Dear Bible Society:

Hardly less distracting to you than to me will be the news that I had the misfortune of losing my entire Braille

Bible by fire. Last Sunday morning, between twelve and one o'clock, our home was burned, and everything inside. With the costs of Braille increasing, the loss of my Bible is all the more regrettable.

My original Bible was bought in 1938-39. The first two volumes arrived on June 11, a memorable day for that reason and that I began reading through the Bible that day for the first time. In exactly a year I had read it through. Of the many things I lost in the fire, my Bible is the first I want to start replacing. Please send me your latest information.

J. EARL RICHARDSON

Needless to say, the replacing of this Bible has begun.

Another illustration of what the Braille Bible means to those in physical darkness is given in the following appreciative response:

Dear Friends:

May I say that I think you are doing a wonderful thing by making the Bible available to the blind at such a low figure; and I hope to be able to get a few books each month, so that I may have a complete Bible to refer to within a year. I am among the few blind whom God has blessed with regular employment, and I am going to take a dollar a month from my income and invest in my revised Braille Bible. Thanking you to send my order as soon as possible, and wishing you much continued success in spreading the "Word of God," I am

Yours gratefully,

F. J. DREYER

The Light shines through his fingers



Leaves from a Colporteur's Diary

Every day of every year, through times of peace and times of war, thousands of humble men of faith are treading the byways of the nations commending and distributing the Word of God. The following are taken from the record of a Methodist pastor in West Virginia who adds this blessed work to his regular pastoral duties

By J. M. Wysor

ONE day I overtook a man and gave him a ride. Noticing my basket full of books, he remarked: "You have Bibles." Then he related how that, three years before, a man came to his place with Bibles. He was out of employment, and nearly out of money; but the fellow had a real nice Bible for fifty cents. He bought the Bible, read it all afternoon, and the forenoon of next day. Read John, Acts, and started into Romans, told his wife to have an early supper, he was going down the hollow six miles to a revival. He had never read the Bible before, and wouldn't go to church. The first night he was converted; and has been a worker in the church ever since. I asked him where he lived, and he gave the name of a town I had visited three years before. "Would you know the man who sold you the Bible?"—"No, but he had a basket full of Bibles like that," pointing to the basket in my car.—"As a matter of fact," I prompted, "the man had two baskets."—"That's right."—"Was baldheaded," and I pulled off my hat.—"Why, you are the very man." We had a nice season of rejoicing.

* * *

I was driving rather rapidly to an evening appointment, and passed a cottage which stood back somewhat from the road. Had neither time nor thought of stopping until I would get to the church ten miles ahead. Right in front of the house I heard "Stop here." There was no audible voice—only an inner one, clear, distinct, imperative. Stopped the car, reversed and backed up to the gate, and walked briskly with two baskets. A woman came to the door, who, seeing the baskets, without a word from me, called to a man in the rear of the house: "Here's a man with Bibles."—"Bring him in." They had five children, had lived there twelve years, and had never had a Bible in the house. A week before the man said to his wife, "Get a Bible for our home, first opportunity." He said he was changing his way of living, and must have the Book. He got two or three. Had an inspiring visit with the seven, and

installed a family altar. Got to my appointment on time, and reported the case to a local pastor.

* * *

Took a load of Bibles into the flood devastated Paint Creek region. People had most of them lost everything,—a number of lives as well. Found a local pastor who personally knew the folks, and who spent two days with me in the distribution. The first evening, about dark, we came to a church which had escaped the flood. A revival was on. The pastor required me to preach, introducing me as a representative of the Bible Society, there to furnish the Old Book to those who had lost all. As I arose to announce a text, there was some excitement. I couldn't tell whether it was laughing, crying, shouting in subdued tones. The pastor stepped to my side, and said: "Brother Wysor, I must explain to you: One week ago tonight, the little woman sitting on that front seat was kneeling right there (indicating) and prayed most earnestly that God would make it possible for our folks to get Bibles; and this whole congregation considers your coming an early and direct answer to that prayer." There must have been threescore of fervent "Amens," and a season of audible rejoicing for some while. (Red Cross had provided rude shelters, stoves, beds, and food.)

* * *

I find it quite practical to state publicly that our books are sold at cost; and given freely to those who cannot buy. We submit, with this statement, the suggestion that folks who have money for shows, chewing gum, beer and tobacco, can buy Bibles. Sometimes I relate this incident:

A man in the country near ——— was standing in the yard of his miserable home, telling me his troubles,—little work, low wage, big family of little children, not able to feed and clothe them. Several of them gathered around showed evidence of undernourishment. Just then a girl of some twelve years walked up to us with a little skeleton of a baby

brother in her arms. "Now, Mister," said the man, "there's my baby. The doctor says that baby must have a pint of milk every day, but I haven't got the money. Why, a pint of milk here costs five cents, and I just can't buy a pint of milk a day." As he waxed warm over the subject, he drew a package of cigarettes from his pocket, and lit up, puffing the smoke into my face. I asked him how many he smoked, he replied "a pack a day." "What do they cost you?" "Fifteen cents a pack." I looked at the cigarettes, and then at the starving baby, and back at the "pack," and again at the baby. If that father didn't know what I was thinking, he couldn't have



Commending the Bible to a mother on a byroad of Arizona

understood, had I told him. Four dollars and fifty cents per month for cigarettes, and let the baby starve for milk that would cost one dollar and fifty cents—and the whole family suffer for want of a Bible he could get (then) for fifty cents. The hardest job I ever have is that of keeping a still tongue. I walked away without another word.

* * *

Visiting house to house with a good pastor, I was advised that a certain poor widow was without a Bible, and not able to buy. They were not church folks, although the children attended his Sunday school. At the door the lady told him that she had three or four Bibles. There was no invitation,—we did not go in. Leaving the place, the pastor expressed surprise, but was glad the family had the Book. As I was leaving town, a good woman asked me to take a Bible down to that home. "They have no Bible. Two of the children are in my class, and

have no way to study their lessons." I told her of the previous visit. "Why," she said, "I am sure they have no Bible; maybe she was embarrassed, and didn't want to confess; but you please let them have one." I went immediately to the home and again inquired: "Sister, do you have a Bible?" "Yes, I have one. I reckon I have three or four." I asked if I might see one of their Bibles. She and two of the children got busy. They looked into tiny boxes between pages of a catalogue, and presently found one leaf (2 pages) of what appeared to have been part of a five-cent Testament. "Here is one of my Bibles. Children, help me hunt." Sure enough, they found two or three more—similar to the first. "Sister, just to be plain about it, you do not have a Bible,—only those few loose leaves."—"No, Sir,—mister,—that's all." (But she evidently prized what she did have.) It was a happy bunch with whom I left a nice Bible. (Didn't have time to call the pastor in on the case; but told her what his purpose was in coming with me; and that their Sunday-school teacher had asked me to supply them.) Well, that pastor has tried to elect me to the General Conference three times since that visit. If he were in the G. C., he would try to make me a bishop.

* * *

Leaving the home of a good mountain missionary one morning, the lady packed a basket for me, including a big loaf of bread, two jars of fruit, a pound of butter, big piece of boiled ham, etc. She said that I would find it a lifesaver in the work I planned for the balance of the week. At noon I had an invitation for dinner; and an engagement for supper at another missionary's home, where I was to lecture in the evening. Reaching the latter home in late afternoon, my host and hostess were somewhat embarrassed. They were about on starvation. Two young children, and another expected. They were "faith" workers, and believed that the Lord would send in something, both for their need and the visitor's. The food didn't come, it was getting near time to be off for the evening service. They were most desperate. Finally, they excused themselves, and I could hear some animated conversation. Then the man started out the back way, and his wife called him to *be sure to get bread*. That was all I heard, but I guessed the rest. Called him back, saying, "Brother, don't think of going to the store at this late hour; we will be late to the service. I have bread right here in the car." He came back, and I brought in the basket. They were hungry, and I got so full of seeing the four of them eat, I didn't want a bite—and they were unaware that I was acting host, and only pretending about eating. The basket was left with them. I never had one fixed for me, before nor since. "The Lord had provided for them."

St. Luke for the Children of the Sun

Here Mr. Ritchie tells about the people for whom a tentative edition of St. Luke is now being printed, while a committee is at work on a new translation of the entire New Testament. The Quechua of Peru had some Scriptures, now out of print, and those of Bolivia have the Testament and Psalms. The new translation, it is hoped, will provide an improved text that will serve the Indians of both regions

By John Ritchie

ST. LUKE goes forth in these days in a new translation, the first-fruits of long study and patient toil to give the New Testament to between four and five million Indians of the Andes in South America. The Quechua language is in general use from southern Colombia to northern Argentina, and this translation should serve the Indians of southern Peru and Bolivia. The translation has been done mainly by a committee composed of Mr. Len Herniman, a Welshman, Señor Policarpo Daza, a Bolivian, and Señor Emigdio Muñoz, a Peruvian; but several others in Peru and Bolivia have shared in the work.

The ancient tradition of the Andean peoples told how the first Incas came down from the sun. The ruling caste was thus regarded as children of the sun. But it is more likely that this tradition arose from the sun worship of the native ayllus or clans, than that the worship derived from the tradition. Anyone who lives in that treeless land of snow in summer and sunshine and frost in winter, is liable to share the Indian's adoration of that great central heating providence.

There are several mysteries about the Incas and their derivation; and these are deepened when one considers some of the things they did not know or have. They were capable craftsmen and empire builders. Yet, they seem to have been ignorant of the wheel in mechanics, the arch in architecture, wheat in agriculture, and the art of writing in education and social science.

Much of the work of this translation was done at Aripalka, a well-watered farm at the junction of two streams. That kind of a place is a *palka* in Quechua. The writer of the first psalm said that the blessed man is like a tree planted in a *palka*, though he wrote so long ago, so far away, in the Hebrew tongue. Reference was made in these pages last year to the Aymará tongue of Lake Titicaca being believed to be the language of Adam. (See Bible Society Record, January 1940, page 8). The government of Bolivia has recently republished a book entitled "La Lengua de Adán," written to

show that Aymará was the language of Eden. A larger work was published in Leipzig at the expense of the Peruvian government, in Spanish and French vis-à-vis, which the author introduces as follows: "I propose to demonstrate in this work the Sumero-Assyrian origin of the Quechua and Aymara' languages of primitive Peru, still spoken by the aborigines of this country and Bolivia."



Quechua Indian woman, busy spinning as is usual when walking along the road

Quechua is not the poor language of savages, destitute of adequate forms of expression for a people of rich culture. Of course, it lacks ready-made names for modern gadgets; but it expresses differences of thought, of relations, and soul states with all fulness. For instance, in English, as in the Greek of the New Testament, the use of the pronoun "we" im-

plies the inclusion of the speaker and the hearers. But in Quechua they say *we*, meaning us, but not including you, in one form of expression, and *us*, including you, in another form. When the disciples said "Carest thou not that *we* perish?" the first personal pronoun does not show whether they meant *you and we*. But the Quechua translator has to choose between "*we*" not including you, and "*we all*," including you.

One commented recently that Quechua looks even more formidable in print than in typescript. As the language is polysyllabic or agglutinative, there are frequent long words, which result from combining several ideas in one expression. Thus a Quechua Indian might say, or write:

Qhawaykachanachinakapuskiasqankichispuniña-faqmarimá—"Well! and now you have gone and had a look all around." But the Indian does not normally pack quite so much into one word.

Though the Quechuas worshipped the sun, they were feeling after God if haply they might find him. Some of their psalms which have survived bear eloquent testimony to this longing:

Oh, if thou wouldst make me to know
Who thou art,
Whosoever they say thou art;
If thou wert but a phantasm
Or a fearsome nightmare,
Oh, if I only knew!
Oh, if someone would teach me!
Thou, who didst create me from the earth
And from the clay didst form me,
Behold me, therefore.
Who art thou, O Creator?
I am now very old.

Or again:—

O universal, sovereign Lord, thou who art Lord alone,
thou who art in all the earth, who createst and doest
by thy word, saying let this be a man! let this be a woman!
who givest peace and safety to thy creation, where art
thou? Art thou afar or art thou within? Hear me, sus-
tain me till old age; grant to me to live long years;
take me in thine arms; hold me up if I am tired, and
receive me wherever thou art, O sovereign Father.

These are but two samples of the psalms and
prayers which were collected by the chroniclers four
hundred years ago, and they reveal a longing which
the gospel comes at long last to satisfy for their de-
spoiled and downtrodden children's children.

• • •

New Calls That Must Be Heeded

The American Bible Society is necessarily expanding its world-wide program because of the limitations put upon her sister Societies of Europe. The American people are called to rally to the support of these new tasks which must be done

By Francis C. Stifler

AS these words are written, twenty tons of paper and three tons of material for making book covers are on their way from New York to the Netherlands Bible Society's depot at Bandoeng, Java. Apart from shipping expense, this represents an expenditure of approximately \$2,100. It is to be followed in a few weeks by a further shipment of "Bible paper," bringing the total to an outlay of about \$9,000, which the American Bible Society has agreed to furnish to the Netherlands Society for its great work in the East Indies.

This is only the latest chapter in the help which the American Bible Society has been extending to the Netherlands Bible Society since Holland fell into German hands.

The Netherlands East Indies comprise one of the great mission fields of the world. Among

64,000,000 people living there, 1,577,000 are members of the Christian community. A notable work of Bible translation, publication, and distribution in various languages has been carried on in the islands for many years. Since 1937 this work, previously administered separately by the British and Foreign Bible Society, the Bible Society of Scotland, and the Netherlands Bible Society, was made a joint enterprise under the direction of Dr. H. C. Rutgers, the able secretary of the Netherlands Bible Society. With the invasion of Holland, Dr. Rutgers was no longer able to direct the work. Indeed, it was many months before the American Bible Society could get any word at all from Dr. Rutgers. Without awaiting for such word, the American Bible Society, knowing the plight which the workers in the Indies must be facing, not only because of the invasion of

Holland, but because of the difficulties closing in upon the British and Scottish Societies, appropriated to the work of the Indies a sum of \$1,200. This was most fortunate; for it was later discovered that some quarterly remittances from the British and Scottish Societies had been intercepted, and an actual shortage was imminent. In July 1940 the British and Scottish Societies requested the American Bible Society to take over the supervision of the work in the Netherlands Indies, and it was promptly done. In 1940 the American Bible Society forwarded \$4,200, and has already advanced in 1941 \$6,000 some of which had not yet been received, and which, of course, is all in addition to the large amount now being invested in paper.



Mission kindergarten in the Netherlands Indies

The British and Scottish Societies are maintaining in full—be it said to their glory!—their respective appropriations for 1941 of £2,400 and £1,200. So it is that the work of Bible production and distribution goes on in one of the great mission fields of the world—a field completely cast off from its mother land.

But the war also goes on. How much longer the British and Scottish Societies can maintain their amazing capacity to share their resources with the Netherlands Indies, no man knows. Meanwhile, the American Bible Society is receiving more and more urgent calls to supply Scriptures here and there across the world where the British Society has done it hitherto. The meager sum of \$165,000 for the Society's war emergency program does not begin to match the mounting demands that must be met to prevent a blackout of the Bible in various areas of the world. If American Christians can only be aroused to this need, and how relatively

simple it is to meet it! Even yet the English people, with all their staggering tax burdens and frightful losses, are, month after month, giving to their Bible Society four or five times the amount per capita which American people are giving to their Society. In the paragraphs which follow are listed some additional calls that must be met by the American Bible Society, if they are to be met at all. Every reader of the *Bible Society Record* is urged to send his prompt gift to meet these emergencies. Sunday schools and churches, even though they are already giving to the Society's regular work,—which must by no means be curtailed,—may send a special gift for the Emergency Fund. It is needed now. The demands are mounting constantly. The American people are more than able to meet them. Make gifts payable to the Treasurer, American Bible Society, and mark them Emergency Fund.

¶ In recent months, Czechoslovakia, among her other perils, has seen her supply of Bibles reduced to the vanishing point. In this crisis there was no one to whom to turn except the American Bible Society, which promptly advanced \$4,600 for reprinting the Slovak Bible in Czechoslovakia.

¶ The Society is also preparing for interned Greek soldiers 50,000 Gospels in Modern Greek at an approximate cost of \$500.

¶ The British and Foreign Bible Society has asked the American Bible Society to undertake the printing of Hungarian Scriptures in Hungary. The estimated cost of this work is \$10,400. Whether the British and Foreign Bible Society will ever be able to meet this expense incurred at their request only the outcome of the war will determine. The Scriptures are desperately needed now, however, and must be supplied.

¶ The demand for French Testaments among refugees and interned soldiers in France and in German prison camps continues. The American Bible Society is printing 12,500 of these Testaments at a cost of \$6,250.

¶ There is great interest just now in the state of religion in Russia. Unquestionably, there has never ceased to be among Russian evangelicals a devout love for the Word of God. With the arrival in German prison camps of Russian soldiers, the demand for Scriptures in Russian is bound to increase.

The American Bible Society is preparing to meet this demand by the production of 10,000 Testaments and portions at an estimated cost of \$3,050. In addition \$1,500 has been requested to cover the production costs of 150,000 Russian Gospels. The great need for these books is among the war prisoners and refugees.

¶ When one adds together the publishing costs of all these books printed in the United States, he still has additional expense to add in before the books have reached the point of need. Transportation costs in these days are high. The Society estimates that it will cost not less than \$3,000 to carry these Scriptures to their various destinations.

¶ For decades the British and Foreign Bible Society has printed Scriptures in Spanish and Portuguese



German refugees read their Bible in Palestine

for distribution in Latin America. During these years, the American Bible Society has purchased many of its books for Spanish-speaking countries and for Brazil from the British Society. Because of the war this process has now been reversed. The British and Foreign Society, not only because of the hazards of transportation in the Atlantic Ocean, but also because of the recent loss of its bindery in London, has turned to the American Society to do its printing for the Latin countries. The American Bible Society has already printed 400,000 Portuguese Gospels for the British Society's use in Brazil, and expects to print various Spanish Scriptures before the year is out. Whether or not the British Society will be able or permitted to pay for these books when the war is over, is an open question. But the books must be supplied, and the American Bible Society relies upon the churches and the Christian people of the United States to see that their neighbors to the south shall not be left without the Word of God, for which there is an ever-increasing demand.

Treasurer Darlington recently received a letter from Acting Secretary Molina, of the West Indies Agency, stating that the seven cases of Bibles, containing 1,586 copies, had arrived safely on July 31, and that by the close of business at the Havana depository on August 2 nearly 1,000 copies had been shipped out to fill orders on hand. Mr. Molina closes his letter with these words, "There is great demand for Scriptures in all these territories. Glory be to God for this demand and that we have the books to fill orders as they come in."

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Membership in the American Bible Society

MEMBERSHIP in the American Bible Society is open to all. There are four classes of Memberships. An Annual Membership is created by an annual gift of five dollars. A Life Membership is granted to those who make a gift of \$50 or more at one time. A Life Directorship is created by a gift of \$150 or more made at one time. Memorial Memberships are created by a gift of \$100 or more in memory of a relative or friend. Individuals, societies, churches or groups within churches, may designate persons for any of these four classes of memberships. Parents frequently make their children Life Members. This is a most appropriate Christmas gift; for as long as the child lives, he will receive the *Bible Society Record*. Churches make their pastors, Sunday-school superintendents or other leaders, Life Members or Life Directors.

Memorial Membership in the Society lends itself to a beautiful and useful service. It may be created either by an individual or by a group in memory of a relative or friend, and opens the way for a continuance of the loved one's Christian service in a world of need. The following Memorial Memberships have been created since our last report:

Anderson, C. Edgar, by his children, Mrs. Edith A. Silbers and Edgar V. Anderson
 Beeman, Henry H., by his daughter, Mrs. F. B. Dietrick
 Beery, Stuart R., Sr., by his sister, Mrs. Nora B. Lockwood
 Campbell, William B. and Emmeline C., by their daughter, Evaline Campbell
 Hazard, George W., by his daughter, Mrs. Anna H. Wells
 Hyatt, Abram Marshall, by his wife, Mrs. C. L. de Groot Hyatt
 Jenkins, Rev. D. E., by his wife, Mrs. Annie F. Jenkins
 Kennedy, Samuel B., by his daughter, Viola Kennedy
 McAnlis, Ida May, by her daughter, Mary E. McAnlis
 McAnlis, Thomas Sterrett, by his daughter, Mary E. McAnlis

Richmond, Rebecca, by her friend, Leonidas H. Davis
 Schroeder, Martin and Marie Horn, by their daughter,
 Bertha Schroeder
 Sinclair, Ellen Milliken, by her daughter, Sarah Sinclair
 Sinclair, Samuel Fleming, by his daughter, Sarah Sinclair
 Stone, Melbourne Earl, by his wife, Mrs. Mary M. Stone
 Switzer, E. C., by his wife, Mrs. E. C. Switzer
 Wolverton, Charretta Smith, by her son, J. A. Wolverton

• •

"The Unsheathed Sword"

NO greater church-building program has ever been accomplished in so brief a time as the completing of 555 chapels for the use of Army men. These chapels, uniform in design and intended for religious services only, now raise their white spires in every Army camp throughout the nation. Some camps have several chapels, depending upon the enrolment. Fort Dix, for example, has 12; Fort Bragg, 20; and Camp Blanding, 23. Each chapel will accommodate about three hundred worshippers and is so equipped that the lectern,



Secretary Cropp presents the first of 555 Bibles

pulpit, and altar may be arranged for worship by Jewish, Catholic, or Protestant congregations of young men.

Early in the spring of this year, the American Bible Society, acting upon a letter received from Chaplain William F. Arnold, Chief of Chaplains, arranged to supply these chapels with pulpit Bibles. The first chapel to be dedicated was at the Arlington

cantonment in Virginia. As a token of the many which were to follow, a Bible was presented by Secretary Cropp and received by the assistant to the Chief of Chaplains, Chaplain George F. Rixey, on August 24. The sermon on that occasion was preached by Dr. Cropp on the theme "The Unsheathed Sword" from the text Ephesians 6: 17.

Since that time nearly four hundred of the completed chapels have been supplied with Bibles. It is hoped that the remaining grants will be made by the first of the year.

This further evidence of the interest of the churches of America in the spiritual life of the Army camps is made possible because of the Emergency Fund of the American Bible Society. The Bibles presented will be opened often to be read to searching hearts.

The words of one chaplain sum up the letters received from many:—

On behalf of the fourteen chaplains of this command who will occupy the new chapels, I express gratitude for the excellent pulpit Bibles which arrived September 29, 1941. They are beautiful beyond all of our expectation. I assure you that they will be used overtime, most of them in the conduct of at least four Protestant services each Sunday, and a few for twice that number.

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Bible Contagion

By Luther Blackshare

WHILE I was selling Bibles on the streets of Greenville, Missouri, last summer, a man about forty years old approached my car. He said that he lived six miles out in the hills, and had walked into town hunting work, but had found none. The town was in the process of being moved to higher ground, and so there was no work to be had for a while. Greenville was then located in the St. Francis River Basin. This was to be covered soon with the water backing up from the Wappapello Dam under construction by the government.

I told the man if he would sell a Bible for me, I would give him one to keep. He took some Bibles and went around attempting to sell them, but came back to the car very discouraged, because he had been unsuccessful. He had probably thought that I would not give him a Bible, but I did. It was readily accepted with smiles and thanks.

The man started for home, but met two friends along the way, to whom he rehearsed the events of the day and their happy ending. Soon these two arrived at my car to buy Bibles.

After becoming the possessor of a Bible, my new acquaintance became so enthusiastic, that he easily influenced other friends to buy Bibles for themselves. Later, in talking with him, I discovered he was a recent convert of a revival meeting out in the hills.



EDITORIAL COMMENT



BIBLE SOCIETY RECORD

A Journal Dedicated to the Wider Distribution of the Holy Scriptures

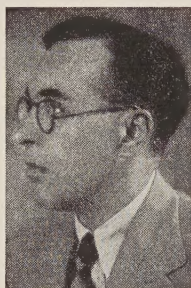
Editors: THE SECRETARIES

Address correspondence to Francis Carr Stifler, Editorial Secretary, Bible House, Park Avenue and 57th Street, New York



VOL. 86 NOVEMBER 1941 No. 9

WE present here the faces of two men who have been and will be in charge of the Society's West Indies Agency, responsible for Bible distribution in Cuba, Puerto Rico, Haiti, the Dominican Republic, the Virgin Islands, and Guadeloupe and Martinique. Since the death of Dr. José Marcial-Dorado, in February of this year, the work of the Agency has been carried on by Dr. Dorado's faithful assistant, Rev. J. Gonzalez Molina, who, among other services to his field, translated Professor Latourette's Bible Sunday article into Spanish, and prepared an excellent circular letter to the pastor's of his Agency, urging the observance of Bible Sunday.



Mr. Molina

As we go to press, Rev. James Innes is spending two weeks at the Bible House in preparation for taking up his duties as Secretary of the Agency. Mr. Innes is a native of Scotland, and served for a number of years as the secretary of the British and Foreign Bible Society in Brazil, where he did an outstanding piece of work in hearty cooperation with



Mr. Innes

Dr. Charles W. Turner, the Secretary of the American Bible Society's Agency there. Earlier this year, Mr. Innes offered himself for his nation's defense. When he was rejected on account of deficient eyesight, he was eagerly sought by the American Bible Society for its important West Indies post. By the time this issue of the *Record* reaches its readers, Mr. Innes will be hard at work in his new task.

UNIVERSAL Bible Sunday this year falls on December 14, with churches following the ecclesiastical calendar observing it on the second Sunday in Advent, which this year is December 7. The American Bible Society, following its practice of many years, is supplying to the pastors of the country a packet of materials suggesting ways to observe the day. The principal item in the packet is a sample copy of the *Bible Society Record* for October, which contains an article by Professor Kenneth Scott Latourette, of Yale University, on the topic "The Light That Will Not Go Out." The Bible Sunday theme for the year is "The Light Shines in the Darkness." More complete announcement of the national observance will be given in the December issue of the *Record*. Meanwhile, any pastor who has not received his packet of materials by November 20 may write to the American Bible Society, Park Avenue at 57th Street, New York City, and one will be promptly forwarded.

ON November 20, there will come from the presses of Harper and Brothers a little volume entitled "Every Man's Book," by Francis Carr Stifler, Editorial Secretary of the American Bible Society. It will contain eighteen brief chapters, arranged in three series of six each, dealing with the amazing vitality of the world's greatest book, with suggestions on how to make better personal use of the Bible, and replete with material useful in answering questions and preparing talks.

The book sells for \$1.00, and orders for it may be sent to the American Bible Society, Park Avenue and 57th Street, New York City.

SECRETARY Stifler will continue his weekly broadcasts on the Bible through the month of November.

The addresses are given each Thursday at 1:30 EST over Station WJZ and the Blue Network of the National Broadcasting Company. The themes for November are: November 6, "A Nation Is Born of the Light"; November 13, "A Nation Gropes for the Light"; November 20, "You Cannot Black Out the Stars"; November 27, "The Bible, or Else—."

September Meeting of the Board

THE fifth stated meeting of the Board of Managers of the American Bible Society in its one hundred and twenty-sixth year was held at the Bible House, Park Avenue and 57th Street, New York City, on Thursday, September 4, 1941, at 3:30 p.m., President John T. Manson in the chair.

Devotional exercises were conducted by Secretary North.

The minutes of the fourth stated meeting of the year were approved.

The minutes of the various standing committees were presented and approved, and their recommendations adopted.

It was reported that Mr. T. Tanaka had been elected general secretary of the Japan Bible Society.

There was presented a copy of the Kuoyü New Testament printed in Chengtu from plates sent from Hongkong by airplane last fall.

The following consignments to the Foreign Agencies were reported:

February	Volumes	Value
Latin America	169,380	\$ 9,961.17
Far East	6,898	2,204.00
	176,278	\$12,165.17
March		
Latin America	136,921	5,829.08
April		
Latin America	125,747	4,633.86
Far East	10,024	119.53
	135,771	\$ 4,753.39
May		
Latin America	16,397	8,265.35
June		
Latin America	39,945	10,933.42
Far East	103	99.23
	40,048	\$11,032.65
July		
Latin America	83,024	6,818.68

The issues from the Bible House during the month of February were 422,455 volumes; March, 402,057 volumes; April, 683,995 volumes; May, 324,447 volumes; June, 472,488 volumes; and July, 302,125 volumes.

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Edward Whittemore
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Rev. Frank W. Langham, 1914 Main St., Dallas, Tex.
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Rev. Henry H. Ragatz, 1108—15th St., Denver, Colo.
Pacific—California, Washington, Ore., Nevada, Alaska, Hawaii
Rev. R. W. Bayless, D.D., 224 McAllister St., San Francisco, Cal.

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Charlotte—No. Carolina, Virginia, W. Va., D. C., Maryland
Rev. J. S. N. Tross, Ph.D., D.D., 329 S. Brevard St., Charlotte, N. C.

Cleveland—Ohio, Pa., N. Y., N. J., Del., Mich., Ind., Ill., Mo., Ky.
Rev. V. C. Hodges, D.D., 5424 Woodland Ave., Cleveland, Ohio.
Dallas—Texas, Louisiana, Arkansas, Oklahoma, Kansas
Rev. G. A. Hobart Sheppard, D.D., 2549 Elm St., Dallas, Texas.

Depositories—To Which Orders for Scriptures Should Be Sent

New York City—Bible House, Park Ave. and 57th St. ..New York, New Jersey, Penna., Del., Maryland, D. C., Virginia, W. Va.
New York, Georgia—85 Walton St.No. Carolina, So. Carolina, Georgia, Florida, Tenn., Alabama, Mississippi.
Chicago, Illinois—35 E. Wacker Drive.....Ohio, Ky., Ind., Ill., Iowa, Mo., Mich., Wis., Minn., N. Dak., S. Dak., Neb., Kan.
Dallas, Texas—1914 Main St.Texas, Oklahoma, Arkansas, Louisiana, Colorado, New Mexico.
San Francisco, California—224 McAllister St.Wash., Ore., Calif., Nevada, Mont., Idaho, Wyo., Utah, Ariz., Alaska, Hawaii.

Foreign Agencies

Vest Indies—Rev. James Innes, Neptuno 629,
Havana, Cuba.
Mexico—Sr. H. T. Marroquin, Apartado 1373,
Mexico City.
Caribbean—Rev. Raymond R. Gregory, Bible
House, Box J, Cristobal, Canal Zone.
Upper Andes—John Ritchie, Apartado 448,
Girón Camaná 836, Lima, Peru.
La Plata—Rev. P. Penzotti, Calle Corrientes
728, Buenos Aires, Argentina.

Brazil—Rev. Charles W. Turner, Ph.D., Bible
House, Avenida Erasmo Braga No. 12,
Rio de Janeiro.
Bible Lands Agency, North—C. S. Bell, Box
747, Beirut, Syria.
Bible Lands Agency, South—Mr. H. Athanas-
sian, P. O. Box 724, 62 Sharia Ibrahim
Pasha, Cairo, Egypt.

Philippines—Rev. W. H. Fonger, Box 755,
Bible House, No. 636 Isaac Peral, Manila.
Thailand (Siam)—Rev. Robert O. Franklin,
703 Sathorn Rd., Bangkok.
China—Rev. W. H. Hudspeth, M.A., Bible
House, 58 Hongkong Road, Shanghai.
Japan—Dr. Paul S. Mayer (acting), Bible
House, No. 2 Shichome, Ginza, Tokyo.

State Bible Societies Cooperating with the American Bible Society

Maine—Rev. John G. Gaskill, 19 Pine St., Portland.
New Hampshire—Edward A. Dame, 24 Warren St., Concord.
Vermont—Rev. Hugh J. Williams, 121 So. Willard Street, Burlington.
Massachusetts—Rev. F. K. Singiser, D.D., 41 Bromfield St., Boston.

Connecticut—Rev. S. W. Raymond, 278 Farmington Ave., Hartford.
Rhode Island—Rev. Selden R. McCurdy, D.D., 144 Westminster St.,
Providence.
Maryland—Rev. E. C. Powers, D.D., 9 E. Franklin St., Baltimore.

Genenpost

Postkarte
mit Luftpost nach Nord Amerika

Oflag V B

geprüft

An

British and Foreign Bible Society

Gebührenfrei

Absender:

Vor- und Zuname:

Harold Hosier

Gefangenennummer: 119

Lager-Bezeichnung:

Oflag V B

Deutschland (Allemagne)

Empfangsort:

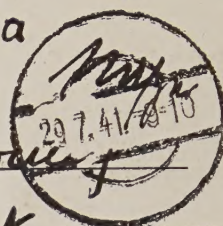
New York

Straße:

Land:

America

Landesteil (Provinz usw.)



"I was in prison . . ."

The card pictured here has the following message on its reverse side:

Kriegsgefangenenlager

Sir: I am an Australian Salvation Army officer held as a prisoner of war. Could you send me a Reference Bible, serviceable type. I lost mine when captured. I could pay when released or my wife could pay through your branch in Brisbane, Australia, if you would let me know the cost. Excuse me saying, but if any friends would send food parcels to me, they would be acceptable. Thanks. Yours sincerely.—H. H.

To supply requests like this for Scriptures, and many other extraordinary demands created by the war, the American Bible Society's special fund for the year 1941 - 1942 must strive to raise \$165,000.

The itemized statement of need is:

Scriptures for war prisoners, refugees, etc.....	\$20,000
To provide Testaments for U.S. soldiers and sailors through the chaplains of the Army and Navy, and pulpit Bibles for the camp chapels and newly commissioned vessels.....	25,000
To maintain the supply of Scriptures and the work carried on by the British and Foreign Bible Society in localities where the work is blockaded or where their resources are cut.....	90,000
Support of Bible Society work in the Netherlands Indies.....	15,000
To maintain publication work of the Bible Society of France in Paris.....	5,000
Scriptures for French churches.....	10,000
	\$165,000

NOTE: All new contributors of \$1.00 or more are entitled to receive the "Bible Society Record"

- ☐ Enclosed is my gift of \$.....for the War Emergency Fund, for the year ending July 1, 1942.
- ☐ Kindly send me aboutcopies each of two interesting folders describing this year's War Emergency Fund.
- ☐ I shall endeavor to interest my church or church group in giving assistance, if they have not already done so.

Name.....

Address.....